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RELIGIOUS. Sabbath Schools.

For the Boston Recorder. SABBATH SCHOOL CONCERT. MR. EDITOR.—As you have thrown open your columns to various communications on Sabbath Schools, I thought I would send you a subject which in the opinion of one at least is of great and vital importance.

I noticed with pleasure the remarks in your paper on the subject of Sabbath Schools. I am glad to see that the Sabbath School Teachers' Convention is to be held in Boston. It is the most important, certainly holds a conspicuous place among the means of grace now in operation to save souls. This proposition is readily assented to in every church by every member. Believing this, what fruits should we naturally expect from our churches, as such, and from individual members? The end for which they live most certainly is, to build up the Redeemer's kingdom. For this they act, for this they pray. Then certainly we should expect that the Sabbath School Teachers' Convention should be a season of prayer, and that the Sabbath School should be a season of prayer.

Let these questions be answered by every Christian, trusting that the immortal destiny of the thousands already in Sabbath Schools will receive a solemn consideration and a candid answer. If we could see that our Sabbath Schools will be but the sepulchre of souls, if not rendered effectual by the Spirit of God. In vain will Apollon sow the ground, and Paul may plant in vain. Our only hope is, that the Sabbath School will be a season of prayer, and that the Sabbath School should be a season of prayer.

When the Sabbath School teacher offers you the fruits of his labor and his counsel, will you not give him the countenance of your prayers and of your presence? And let it be remembered, that the whole of the Sabbath School is, in fact, a season of prayer. It is a stepping stone to a duty of no less importance, than the salvation of the souls of the children. Again, it is supposed by many that the whole of the Sabbath School is, in fact, a season of prayer. It is a stepping stone to a duty of no less importance, than the salvation of the souls of the children.

For the Boston Recorder. SABBATH SCHOOLS. ONE SESSION A DAY. Your correspondent G. S. P. has briefly, though happily anticipated some of the remarks I should otherwise have made by way of reply to a "Sabbath School Teacher." Still there is much to be said on this point, as will appear from the following remarks.

Let me first remark that there are two sorts of children in our Sabbath Schools, requiring very different treatment. One sort are the children of professing Christians or of those who regularly attend church; the other sort are the children of the heathen, who are brought to the Sabbath School by the efforts of benevolent friends. Let us first consider the children of professing Christians.

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The new Choctaw country is bounded on the east by the Arkansas Territory; on the north by the Arkansas River; on the South by the Red River; and on the west by lands occupied by other tribes of Indians.

It is about 18 miles east of Fort Towson, and that portion of the Choctaw country which Mr. Wright labored for their removal, are situated as 2,000 within 10 or 12 miles.

It is about 10 miles west of the eastern boundary of the Choctaw country, and about 25 miles north of Wheelock. Population, 1,500 within five miles. Messrs. Hotchkiss and Joslyn have been authorized to commence a station.

Churches. There have been very cordially received by the Christian portion of the Choctaw country generally, and entered on their labors immediately with very encouraging prospects. The church at Bathurst consists of 13 members, of whom 136 are Choctaws, and 136 had been connected with the church before their removal. Seven or eight Choctaws are candidates for admission.—The church at Wheelock was organized in December last, and has 7 of whom 3 are Choctaws. They are connected with any church. Several meetings are held at several places on the Sabbath, by native church members. The settlements are so compact that the missionaries have larger audiences than was usually the case in the old land.—Mr. Williams, taught principally by natives.—The calls for preaching and pastoral labor are numerous and urgent, and two or three additional preachers are much needed.

Schools. The Choctaws, on their new country, were very desirous to have schools established among them without delay. Schools taught by natives have been opened in three settlements under the superintendence of Mr. Williams. They embrace 30 scholars, and receive \$12 a month salary from the Board. Others have been established on the same plan, it is supposed, by Messrs. Wright and Hotchkiss; but many others are still needed, and especially one or two of a high grade. Messrs. Moulton and Joslyn are expected to devote themselves to teaching and superintending schools. One or two other persons will be sent to co-operate in the same work as soon as they can be obtained.

Books in the Choctaw Language. A second edition (3000 copies) of the Choctaw Hymns has been published. The whole number of copies of books printed in this language now amounts to 13,000, containing 666,000 pages. Elementary books on arithmetic, geography, &c. are much needed in the schools, and will probably be prepared without much delay.

State of the People. Probably from 10,000 to 14,000 Choctaws are settled in their new country. They appear to be satisfied with their location, and are laboring with a good degree of vigor to prepare for themselves fields and comfortable residences, and manifest generally considerable industry and public spirit. Their habits and morals have however, suffered from the removal, and many of them are suffering from sickness while on their journey and since their arrival.

Creek Mission. John Fleming, missionary; George L. Weed, Physician; and their wives. Dr. Weed commenced his residence among the Creeks settled between the Arkansas and Verdigris rivers more than a year and a half ago. He has visited the people extensively, endeavoring in various ways to promote their best interests. He has received credit for his medical services to defray the expenses of his family.—Mr. Fleming entered upon his labors early in the present year, and has been principally employed in learning the language.—The Creeks are generally desirous of having their children educated. An elementary book, prepared by Mr. Fleming, and now in the hands of the printer, is nearly ready for publication. The language is said to bear some resemblance to the Choctaw. It has never before been reduced to writing.

The population of the Creek tribe is estimated at 20,000; all of whom are expected soon to be located contiguous to the country now occupied by the western portion. A wide and promising field will then be opened, demanding the labors of a number of additional missionaries; and, as the population is likely to be compact, opportunity will be afforded of bringing local schools within the reach of the whole people.

Ozage Mission. Union, William F. Vail and William B. Montgomery, missionaries; Abraham, Redfield, farmer and mechanic; and his wife; Joseph, Redfield, farmer; Mrs. Regan, and her children; George Regan, farmer; Mrs. Regan, and her children; Nathaniel B. Dodge, missionary; Daniel H. Austin, Steward; Samuel B. Bright, farmer; and his wife; Nicholas, Cooper, mechanic; John, Austin, teacher; Elvira G. Perkins, teacher; Mary Eris.

On a preaching tour made through the Ozage villages in May last, by Messrs. Vail, Wilson, and Fleming, they were exceedingly successful. They were little less than 100 converts during the twelve years since the mission was commenced, towards subduing the warlike and savage character of these Indians, or causing them to abandon their superstitions and cruel practices. At all the villages visited, the missionaries were received with great respect and honor, and were everywhere treated with kindness and hospitality. Universal excitement and exultation prevailed among all the bands; and such was the confusion that reigned while they were preparing to hold the war dance, that they were actually engaged in it, that no ear could be given to those who came to preach peace on earth and good will to men.

Churches. The church at Union contains 19 members, of whom three are Indians. It was organized in 1832. Only two persons were added to it, and by the letter, 6th June 1832, when two more were received in the same way, and eleven by profession.—the fruit of a gracious visitation which the station experienced during the preceding winter and spring. Several others were added by profession in Nov. last, 15 of those hopelessly converted at the station and admitted to Christian fellowship, have been members of the mission school. Many of the converted youth appear uncommonly intelligent and decided in their piety, and are engaged in prayer in a very fervent and affectionate manner. All abstain from the use of intoxicating liquors. Some other persons have recently given evidence of having been converted to God.

Schools. The school at Union contained in October last 54 pupils, of whom 28 were Creeks, and 13 Choctaws. This station is now within the limits of another tribe, and as the Ozages do not seem inclined to avail themselves of its advantages, it has been discontinued, and the station will be abandoned as soon as the removal of the Choctaws is completed. The school at Harmony contains 50 pupils, of whom 37 are Indians. Some make remarkable proficiency in their studies. A Delaware girl, 16 years of age, ignorant of the alphabet, after attending school 36 days, read fluently in the New Testament, and wrote a tolerably good letter. The Sabbath School embraces 10 adults and 50 children.

Preparation of Books. The number of Indians speaking the Ozage language, or some dialect essentially the same, is supposed to be between 15,000 and 20,000. The language has never been printed, nor reduced to writing, except so far as the missionaries have proceeded in preparing vocabularies for their own use and small books for the press. Considerable progress has been made in preparing an elementary book for schools, and also in translating one of the Gospels and other portions of the Scriptures, and a few Hymns. Books will prepare the way for schools in the native language.

Stockbridge Indians. Cutting Marsh, missionary; J. D. Stevens teacher; Mrs. Stevens. This has heretofore been denominated the mission near Green Bay. It is among the Stockbridge Indians in that vicinity. In pursuance of a late treaty with the United States the Indians are about to remove to the east side of Lake Winnebago, to lands said to be far better adapted to agricultural purposes than those heretofore occupied by them. The church consisted 64 members, of whom 61 are Indians. They manifest an increasing interest in the deplorable moral condition of the benighted tribes around them, and are making every exertion for their benefit and to aid in maintaining the mission among themselves. The members all belong

to the Temperance Society. In the whole settlement, embracing 250 or 300 persons, there are not more than two or three families that are not accustomed to attend meeting more or less; and of those who do attend, not one family is known to violate the Sabbath by attending to secular concerns or indulging in amusements of any kind on that day.

Success of Missionary Labors. This tribe has been under a Christian influence nearly a hundred years,—much longer than any other tribe among which the Board have a mission. For considerable number of years previous to 1832, when the Board sent a missionary to them, they had been much neglected, and exposed to very unfavorable influences. Still we find them at the present time a Christian and civilized people; as great a proportion of the community being members of the church, as in any other tribe of the same size. The children and youth attending school, are in almost any part of our country. Nearly the whole population can read their own language and the English. In agriculture and the mechanic arts, which have been introduced by the missionaries, they are generally very skillful. No heathen rites are practised among them. They may be called a moral community; and the social virtues,—hospitality, kindness, readiness to forgive injuries, respect for the aged and superiors, and industry, are generally prevalent; and the missionaries testify that improvement in these respects is constantly going on. There is to a gratifying extent, the appearance of competence, comfort and neatness, in their houses and on their farms. A correct and healthful public sentiment is beginning to prevail, and the influence of the missionaries is constantly going on. There is to a gratifying extent, the appearance of competence, comfort and neatness, in their houses and on their farms. A correct and healthful public sentiment is beginning to prevail, and the influence of the missionaries is constantly going on.

Mission at Mackinaw. William M. Ferry, missionary; Mrs. Ferry; Chauncey Hall, John L. Seymour, Eunice O. Omer, Elizabeth M. Farland, Hannah Goodale, Martha Hotchkiss, and Persis Smith, teachers and assistants.

This station was designed originally for the accommodation of a large boarding school, to be composed principally of pupils from various Indian settlements to the west and northwest, whom it was intended to instruct only in the common branches of a school education, but in various kinds of labor. The plan however, has been found too expensive and to involve many difficulties; and the Committee have seen for the last two or three years that important changes must be made. For these they have resolved to prepare a new plan, by the establishment of new stations and by opening schools among the Indians in the interior; and early last summer they instructed Mr. Greene, the Secretary to whom the correspondence with the Indian missions is usually entrusted, to visit the Mackinaw station, to effect such changes as after consultation with Mr. Ferry and the others might seem advisable. The visit resulted in the following changes:

1. The release of Mr. Ferry from secular labor and superintendence, that he might devote his time to the spiritual culture of the community and school and of the inhabitants of the village.
2. The reduction of the number of boarding scholars to 40 or 50.
3. The reduction of the secular efforts within such limits as that they can be performed by a secular superintendent with the aid of the boys of the school, without hired laborers.

When this arrangement shall have been effected, it is believed that there will be needed at the station only a missionary, a secular superintendent, and a teacher of the boarding school.

Mission to the Ojibwas. La Pointe, Sherman Hall, missionary; John Campbell, mechanic; and his wives; Delia Cook, teacher; Sabrina Stevens; Yellow Lake, Frederick Ayer, Catechist; Mrs. Ayer; Hester Crooks, native teacher; Sandy Lake, William T. Boutwell, missionary; Edward F. Ely, teacher and Catechist.—Leech Lake.

Mr. Boutwell, who first visited the Indians at Leech Lake, is expected to spend a considerable portion of the current year among them, and to make preparations for a permanent station as soon as additional laborers can be sent. The station at La Pointe has been occupied during a large portion of the last three years, and that at Sandy Lake about six months. The Yellow Lake station, heretofore resided at Sandy Lake or Leech Lake.

La Pointe is an island near the southwest point of Lake Superior, about 400 miles west from Mackinaw, and is a place of frequent resort for a large number of Indians, besides a few who reside permanently in the vicinity. Sandy Lake is on the north shore of the Mississippi, about 150 miles S. W. of La Pointe, on the travelled route from that place to St. Peter's, on the Mississippi. Between 300 and 400 Indians reside there, besides other small bands in the vicinity. Sandy Lake is a small settlement, situated about 100 miles from a small eastern tributary; about 400 miles by water and 200 by land above St. Peter's. Indians residing there about 300. Leech Lake communicates with the Mississippi by one of its western tributaries, and is situated about 100 miles from St. Peter's, N. W. of Sandy Lake. About 700 Indians reside there, and perhaps as many more in small bands within 30 or 40 miles. Many Indians pass and repass these stations, and are drawn there for purposes of trade.

Present state of the Mission. A small school, of from 12 to 25 or 30 scholars, has been kept up at La Pointe since the summer of 1830.—During the last fall and winter, Mr. Ayer taught a school of 15 or 20 pupils at Sandy Lake. During the present year, the missionaries hope to keep three schools in operation, viz. at La Pointe, Sandy Lake and Yellow Lake. Should circumstances permit, Mr. Boutwell will open a fourth at Leech Lake.

There having been no books in the Ojibwa language, instruction has been given orally through the medium of the English language. A small elementary work in the Ojibwa has been printed during the last summer. The experience of the teachers has led them to adopt to a considerable extent, the method of teaching commonly used in Infant Schools.

Circumstances have permitted the communication of Christian instruction to but a very limited extent. The visits of the missionaries to the Indian lodges for religious purposes, have almost uniformly been fruitless, and have often been attended with injury, respecting one or two the missionaries indulge the belief that they have been born of the Spirit. One has died, leaving encouraging evidence that he was an heir of heaven.

The gentlemen engaged in the trade among the Indians, still continue to exert a powerful influence on their countenance and kind co-operation; and the assistance which they have afforded in transporting them and their effects to their fields of labor and in sustaining them since their arrival, has contributed greatly to promote the comfort of the mission families and to diminish the expenses of the mission.

Prospects of the Mission. Among the obstacles to the introduction of Christianity and civilization among the Ojibwas, Messrs. Hall and Boutwell mention the following:

1. Their migratory habits. Part of the autumn and winter they are scattered on their hunting expeditions; they then go to their sugar camps; then to the place where they make their fields; then to their home grounds; taking their women and children with them.
2. The difficulty of introducing and comfortably supporting mission families in a country so remote and difficult of access. Nothing can be purchased at present in the country. Many of the Indians suffer from a want of clothing during the winter.
3. Their attachment to their superstitions; which, though exceedingly crude and trifling, exert much influence.
4. Roman Catholic influence. The clerks and priests employed by the traders are generally French Catholics, and are half-breed, nominally attached to the Roman Church.
5. The prevalent warlike disposition of the Indians.

Among the encouragements they mention:

1. The favorable disposition of the gentlemen engaged in the fur trade.
2. The indications of Providence in this respect are very remarkable.
3. The location, remote from the white settlements and the corrupting influence of unprincipled white men.
4. The determination of the agent and traders of the American Fur Company, that no intoxicating liquors shall be carried into the country, to be used in trade with the Indians; and the vigilance of the U.

S. agents for Indian affairs in that quarter in preventing the introduction of such liquors by other persons. It is understood that a similar regulation has been adopted by the Hudson Bay Company in reference to adjacent portions of the Indian country.

Mission at Mackinac. Isaac Van Tassel, missionary; Mrs. Van Tassel; William Culver, teacher.

Last fall the Ottawa Indians residing on the Mackinac river sold their only remaining reservation to the U. S.; by which this unhappy remnant, embracing 600 or 700 persons, are left wholly destitute of country or home, except a few small tracts retained by the principal men. They refused to accept a country west of the Mississippi. The use of a portion of the mission lands, which amount to 600 or 700 acres, has been offered them, on the condition that they would erect buildings and open fields upon them, abandon their heathen mode of life and the use of intoxicating liquors, and avail themselves of the advantages offered for obtaining religious instruction and educating their children. They have, however, with the exception of ten or twelve families, treated this offer with much indifference. The principal men are ready to receive with a fixed place of residence, and exposed to almost every species of temptation from the surrounding white settlers, are nearly as unfavorable as possible to their improvement in any respect. Should no favorable change take place before the ensuing spring, it will probably be expedient to discontinue the mission.

The school contains now 31 pupils. A Sabbath School is taught, embracing these and a few white children and youths.—The church consists of 25 members, of whom 20 are Indians. The average of the congregation averages about 80. During the last winter and spring much serious attention to the concerns of the soul prevailed in the school and in the adjacent white settlement; and 15 or 20 persons gave evidence of conversion.

The missionaries are, to a great extent, their former habits of life and superstitions, and in consequence suffer a great deal.

Mission to the Indians in the State of N. York. Tugawara, John Elliot, missionary; Mrs. Elliot; Elizabeth Stone, teacher.—Seneca, Asah Wright, missionary; B. Bradley, farmer; and their wives; Misses Bishop and Martin, teachers.—Attitash, Asah Bishop, missionary; Mrs. Bishop; Relief Tenney, teacher.—Allegany, A missionary recently appointed.

Preaching and Congregation. These continue nearly the same as last year. Besides the regular Sabbath meetings, two or three other religious meetings are held weekly at each station. The missionaries have been occasionally encouraged by finding some anxious inquirers after the way of life, and by a few hopeful conversions.

Churches. The following table shows the dates of organization, the whole number of members received; the whole number of converts received, and the present number of Indians.

Churches.	Organized.	Whole No. Members.	Whole No. Converts.	Present No. Indians.
Tugawara,	1835	10	10	10
Seneca,	1832	72	72	43
Attitash,	1831	10	10	10
Allegany,	1830	—	—	24
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The members of the churches at Tugawara and Seneca, and with very few exceptions those on the other reservations, abstain wholly from the use of ardent spirit. Nearly all the excommunications from the churches, and indeed from all the Indian mission churches, have been for the use of intoxication, or for unchaste conduct.

The monthly concert is regularly held at all the stations, and small contributions for missionary purposes are made by a few Indians.

Schools. The average attendance at the school at Tugawara is 25 or 30,—all boarding with their parents. The boarding school at Seneca was discontinued last spring; and in its place are to be substituted day schools in the several neighborhoods, with native teachers, and under the supervision of the Board. Two schools on this plan have already been commenced, and others will be added as soon as the requisite arrangements can be made. The Indians are able to support their own children and are so well aware of the value of education, that they are inclined to make the requisite effort. They appear to be satisfied with the new arrangement. Considerable expense will thus be avoided by the Board, and an important step will be taken towards the education of the Indian youth. The boarding school at Cattaraugus continues to be pretty well supported by the Indians, who erected the building, and furnish the provisions, fuel, &c. Average attendance 35 or 40. For a few years past, the young men of the several reservations are qualified to teach. The Sabbath Schools and Bible Classes are taught at each of the stations.

Remarks. Messrs. Wright and Bliss are prosecuting the study of the Seneca language, which, substantially, is spoken by perhaps 6000 persons in all. About 40 or 50 of the Indians can read the books that have been published for their use, and are conversant with the Gospel of Luke, two editions of a small book of hymns, and a small spelling book; amounting to about 1,700 copies and 140,000 pages. Very few, except those who have been taught in the schools, can read the English language.

The Convention of Christian Indians met again in February last. As the result of their plans for benefiting the heathen portion of their tribe, meetings were held for them by committees of the churches appointed for the purpose, and many hearts were excited to great exertions in the cause of purifying the churches and raising the standard of morals in this respect among the people.

Revivals. SANDWICH ISLANDS.

The Missionary Herald for November contains an account of a revival of religion on the island of Kauai, which we mentioned briefly a few weeks ago. It is in extracts of a letter from Mr. Guilek and from his journal. As late as the 30th of November 1833, the state of feeling was as interesting as ever. We have room this week only for the following, under an date of October 25:

Early in May an increase of the spirit of prayer was evident in the members of our native church. They began to assemble at the dawn of the morning for united supplication at the throne of grace; and as anxious were some to be in season, that they would wait until the sun was at least in the zenith of their meetings were weekly, or at least at intervals of some days; but finally of our own accord, they were held daily, and this, too, before they had heard of the morning prayer meetings in America. Their secret feelings were greatly excited, and they began to assemble in one place, at our suggestion they met in companies as circumstances favored. A number of persons who had apparently been a long time under conviction, seemed now to assume a more decided character. Previous to the 1st of May, when we embarked to attend the meeting, fifteen individuals of this class afforded pleasing evidence of a change of heart.

On our return to this place, June 29th, the operations of the Holy Spirit were manifest, and a few interesting conversions were effected. During our absence, as soon as I had opportunity to converse individually with the inquirers, the number of whom was considerable, I found there was a depth and pungency in their convictions, which had never before witnessed at the islands, except in a few cases. The work continued to increase, both in power and extent. Indeed we have most cheering evidence that the Spirit of God is still in the congregation, for new cases of conviction, apparently deep and thorough, occur daily. We have reason, however, to fear that the work upon the conscience, is somewhat less powerful now, than it was a month since. The most striking scenes have been witnessed in the room from whence I address you. Here I received the anxious inquirers, one by one; and although every effort was made to excite sympathy was carefully avoided, still for two days in succession my room was literally a Babel. Some of them entered the room weeping, and were for a while apparently unable to utter a word, or think of any thing except their own fearful condition. Others after a few words of conversation, would burst into a loud and passionate crying, like little children in deep distress. Some were seized with a kind of convulsive trembling; and in a few cases, overcome by their feelings, they fell prostrate on their faces, and

lay for a length of time weeping in a most affecting manner. And what, in my estimation at least, renders this work the more remarkable is, that many of these persons, who now felt so deeply, have for years been in the habit of hearing the most solemn and alarming truths in the Bible, without the least apparent emotion. But now, without any special cause of excitement or alarm from us, they are thus deeply affected. Our public assemblies, however, have been still, and solemn, and remarkably attractive. The messages which we have delivered from almost every part of the island have been brought to a sense of their lost condition, and are now rejoicing in hope. From the pagan priest down to the humblest devotee of superstition, all classes and every age, except the very young, have felt as we are now persuaded) the threatened influence of the Holy Spirit. Among them may be seen the decrepit, the blind, and the deaf; persons whose heads are white, and their limbs feeble with age; and one at least, who was an adult when Captain Cook visited these islands, and several others who appear to be as old as he. Indeed there are many, now numbered with the converts, who were so beset by a long continuance in their heathenish state, and whose faculties were so benumbed by age, that they were nearly insensible to the influence of divine truth could be communicated to their understandings to effect the sanctification of their hearts. But our unbelievers are silenced.

SCOTTSVILLE, VA. We have been favored with following extract of a letter from the Rev. Wm. S. White, to a friend in this city, which will be read with interest by the friends of revivals.

SCOTTSVILLE, Oct. 2, 1833.

About three weeks since I called a meeting of my church for the purpose of preparing by conference and prayer for a protracted meeting. The members entered upon the work of preparation with great diligence, and were ready to fast, to pray, and to be baptized, and I believe rigidly observed. On Thursday, the 19th of the last month, the Rev. Daniel Baker arrived according to a previous engagement, and on the evening of that day commenced his labors in the cause of the Redeemer. Never since my connection with this church had I seen such a manifest indication of a spirit of prayer. I can say with truth, that many agonized in prayer, for times of refreshing from the presence of the Most High. The congregation were full of devotion, and the number of converts was not small. On the 31st day of the meeting was held, which was the last of the protracted meeting. On the 4th day the number of the anxious was considerably increased and five professed to have found Christ an all-sufficient Redeemer. At the end of the fifth day brother Baker preached his last sermon, and on the next morning took his departure, leaving behind him a state of things, such as no eye here ever beheld before.

I have only time to add that this blessed work is still in progress. New cases of awakening and conversion have occurred every day since the meeting closed. The number of converts is now about thirty-seven; and many are still asking, with intense importunity, what must be done to be saved? The greatest order and stillness have characterized this work throughout. Brother Baker preached fifteen sermons in five days, addressed almost exclusively to the understanding and the conscience.

The greatest pains were taken to avoid the excitement of mere animal feeling—consequently conversion was rational, pungent and lasting. Time urges me to close, but I must state two or three facts which I consider of great importance. Six gentlemen who made no profession of religion were engaged as teachers and officers in our Sabbath School. Five of these are numbered among the subjects of this work.

The first class in the female department of the Sabbath school, consisted of six young ladies from thirteen to fifteen years of age. Every one of these is now rejoicing in the hope of the glory of God. All were strangers to God when the meeting commenced.

My Bible class, which consists of about fifty members, there were twenty who knew not God. Sixteen of these are now hopefully converted, and the remaining four are seeking, with intense interest, to be brought into the fold. Sixteen are gentlemen and six are heads of families.

In view of these things we feel constrained to humble ourselves before God, and at the same time to rejoice in the richness and freedom of his grace. [South Telegraph.]

South Hanover, Ind. Extract of a letter from a gentleman of South Hanover, Ia. to his friends in this county, dated Sept. 10th, 1833.

There is a very happy state of religious feeling among the students of our college. We had a communion on Sunday last, five were added by profession to the church, four of whom were students. Some of those students, as I learn, were from Ky. one from Virginia and one from Ohio. We have had two communions during the summer. At a former one four students were added, making eight in all. The present season, we were favored with a new accession, and we are now numbering sixteen in the village or college, but there is much solemnity and it is hoped fervent praying among us. There are two private prayer meetings in different rooms in the college during each Sabbath, and public prayer on Sabbath nights, at which the students attend, and one weekly prayer meeting especially for the inhabitants of the village and students together.

I have rarely witnessed a more solemn day than this Sabbath. Dr. By the Dr. Matthews and Professor Cunningham were the officiating ministers. Professor Crow being unwell. The brethren all spoke the same language; it was the language of the Bible and of our standards. God we trust is about to make South Hanover College (a manual labor school) a great blessing to the West, both in a moral and religious point of view.

There are no disputations in College, nor indeed in the village, either of a political or theological character. All the students seem to live as brothers, and many of them are laborers in Christ, though they are of different communions.

The manual labor system does well, and the health of the place is excellent. [Western Luminary.]

GRANT COUNTY, N. H.—From the Reports of the churches represented at the annual meeting of our congregations, the past year, has enjoyed the special visitations of the Holy Spirit.

The whole number added cannot exceed, according to the reports and reasonable conjecture, the number of deaths, dismissals and exclusions; so fully do the reports of the churches, that the number of the church is increased, for the last twelve months.

The county contains a population of nearly 39,000, scattered over 37 towns. In 25 towns there are 29 congregations, embracing 19 towns, in which there is no church of our connection. The whole number of communicants, connected with these churches, is 2,577, a little more than 1 to 150 of the whole population. About one half of the churches in the county are more or less dependent on foreign aid for the support of their means of grace. Thirteen are now destitute; 3 or 4 of these are able to support the gospel themselves, and are only waiting to find the men—but the remainder are too feeble to be in prospect of ever enjoying, for any length of time, the administration of gospel ordinances. [Observer.]

REVIEW IN AUBURN PRISON.—The number of prisoners is about 700. For some time past a work of grace has prevailed more extensively and powerfully in the prison than elsewhere. It is enough to move a heart of stone to witness the absorbed attention manifested in the Sunday school; to see the anxious look, the melting eye, the quivering lips and the heaving bosom of the inquiring sinner, and to view the calm smile of the converted one, and to hear the voice of the penitent, who has been brought from the gloom of sin to the light of truth, and who has been made a new creature.

We are happy to learn from a Coleridge gentleman, who lives at the prison, that the first church, where the Redeemer has been for some time collecting materials for a complete list of that distinguished philanthropist. Such a work has long been needed. [Rochester Obs.]

BOSTON RECORDER.

Wednesday, Oct. 30, 1833.

SUFFOLK CONFERENCE.

The 15th semi-annual meeting of the Suffolk Conference was held in the Meetinghouse of the Rev. Mr. Winslow, in Bowdoin street, in this city, on Wednesday last.

Of the twenty-four Churches composing this body, twenty were represented. From the Reports made, it appeared that since the meeting of the Conference in May last, there have been admitted to the churches 64 persons by profession, and 75 by letter. During the same length of time 46 have been dismissed, and 4 excommunicated, leaving the total number of members at the present time 3,789. In the Sabbath Schools connected with the churches in the Conference, are found 2,339 children; and 716 adults are gathered in Bible Classes, 2,340 persons are registered as members of congregational Temperance Societies within the limits of the Conference, exclusive of three of the churches which are connected with town Societies.

The general state of religion is very low in all this circle. No present revival gladdens the hearts of the children of God. Notwithstanding this, the meeting, it is believed, was a useful one. A spirit of humiliation and mourning for the hiding of God's face was quite apparent.

The following resolution, adopted by the Conference during the meeting, after much self-examination and repeatedly humbling themselves before God in prayer, exhibits briefly the spirit which appeared to pervade the whole session:

Resolved.—That we need greatly a spirit of humble, prayerful activity, which, relying on the influences of the Holy Ghost, shall immediately strive that the work of God be revived; especially because the churches cannot remain in the state in which they are, and of late have been, without incurring great guilt, and falling yet farther backward into darkness and hardness of heart.

The public exercises were of an interesting character. The usual Report of the state of religion in the churches was calculated to humble the pride of the heart; while the sermon by Rev. Mr. Fairchild, from Nehemiah 2: 18, "Let us rise up and build" as it presented a plain moral obligation, exhibited the entire weakness of an unassisted arm of flesh. After the sermon a large body of the professed friends of the Redeemer sat down at his sacramental table, and renewed their vows to Him, and to each other. In the evening an interesting Sermon was preached in Essex street church, by Rev. Mr. Crosby of Charleston; and thus the session was closed.

Missionary Meeting at Salem.

A public meeting was held at the Tabernacle church in Salem, on Thursday evening last week, on occasion of the expected embarkation of Rev. JAMES READ ECKARD and MR. EASTMAN STRONG MISOR, at that port, for the mission in Ceylon. A large audience assembled at an early hour in that house of worship, where a little more than twenty years ago, all the missionaries of the American Board, and indeed all the foreign missionaries of the American Church were seated together in one pew, on the memorable day when Hall, Newell, Judson, and others were set apart for the missionary work. It was interesting to reflect that 120 ordained missionaries had been sent forth to the heathen, since that time, by the American Board alone; and that the present was the thirty-fifth time in which that Board was making preparations for sending its missionaries across the ocean.

The meeting varied somewhat from the usual form. The missionaries had already received their instructions from the Prudential Committee. Mr. Anderson, the Secretary who was present, delivered an address, the object of which was to explain to what extent, and for what reasons, missionary societies find it wise to teach the sciences as well as the Christian Religion among the heathen. The view exhibited was, that the sciences are the natural allies of religion; and this view of the subject was appropriate and reasonable—for one part of Mr. Eckard's duty is to teach the sciences in the mission seminary at Batticoles. Mr. Minor is a printer. After music, well performed, as indeed the whole was, the Rev. Mr. Brown Emerson, of Salem, addressed the missionaries, and in a manner well befitting a father in the ministry speaking to young men who were buckling on the harness for so arduous a conflict. Prayers were offered by the Rev. Mr. Cleveland, and by Mr. Eckard; and at the close of the meeting, the Rev. Mr. Cowles, of Danvers, briefly exhibited the importance of remembering missionaries and their directors continually in the intercessions of the church.

Why have these occasions such a transcendent interest beyond almost all others, unless it be that missions are preeminently the work designed for the church, and that some like these are the element in which the church was made to live and move?

We copy a few paragraphs from Mr. Emerson's address:

DEAR BROTHERS.—You are about to leave your native shores for the island of Ceylon, to spend the rest of your days among the flowery valleys, the shady groves, and delicious fruits of Ceylon; an island, with which the tasteless heathen so delighted, that he pronounced it the most lovely spot in the universe. There, under a tropical sun, and under a perfect sky, the long and dreary nights, the frozen stream, and bleak icy mountains of the North, are unknown. The fierce Sirocco, which sweeps over the continent, is then softened to a rich, refreshing temperature, by the cool breeze from the ocean, and the earth smiles in perpetual verdure. There, as the natives believe, were the first parents of our race created, and there was the garden of Paradise. Thrice blessed those whose lot is cast in that delightful land! But no. Darkness does not even grow dark in the night, and the sun is not so bright as in the day. The light of the sun is not so bright as in the day, and the sun is not so bright as in the day.

You are going forth to unite your efforts with those of our dear brethren already there, in disseminating the word of God, and cheering those hills and valleys with the light of salvation.

Your faith and piety will be tried. There you will be deprived, in a great measure, of those influences, which in a country of Christians form an atmosphere that pervades the intellect and the heart, and keeps the Christian alive and vigorous. A thousand stimulants are here applied to the mind, in the bright examples of piety and benevolence, which we have around us, the ordinances of the Lord's house, the multitude going to keep holy day, the interchange of Christian experience and sympathy, and the quickening effects of witnessing revivals of religion or hearing them reported as news. How much do Christians owe it to those holy influences, that they maintain even the low degree of spiritual life, which they here enjoy. Would not their faith and piety wither, if besides being deprived of these means of grace, they dwelt in the thick darkness of paganism, and came in contact every day, not only with spiritual blindness, and black stupidity, and unbending obstinacy; but with that gross moral corruption, which can scarcely be touched without contracting defilement? In seasons of unbelief, and when the duty of "watching" seems to be in before me, but one vast interesting wilderness, and have appeared but dimly at the end."

"I have often dwelt in my thoughts on the cheerless and desolate circumstances of a few missionaries in India in the midst of a vast heathen population, wearing out their lives with making scarcely any impression, gaining access for the truth to but few hearts, and those few, with some exceptions, the poor and wretched outcasts of the people."

"Such discouragements you have made up your minds to meet; and from the fact, that you have devoted yourselves to this service, we believe that you know the rich and fulfilling sources whence you must draw your strength and comfort."

"It is a tender reflection that you are to occupy the place where the precious spirit of James Richards, Edward Warren, Susan Poor and Harriet Winslow ascended to mansions prepared for them in their heavenly Father's house."

And since one of these departed saints, Mr. Poor, was a member of my church, and commenced his Christian course, and forward his Christian character, under my ministry, I may be permitted to point these things to her, as a bright pattern of intelligent zeal and devoted fidelity;—a brilliant example of holy living, and of devotedness, triumphing over adversity.

"Endeavor, dear sister, to catch her spirit and imitate her example; and may the mantle which descended upon her, and went up each of you. The female influence is peculiarly susceptible of love to Christ. When he dwells on earth, many of you are shown in invisible attendance to him, and multitudes have since exhibited the most heroic devotedness to his cause. Be faithful to them who through faith and patience are inheriting the promises."

